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LONDON, SATURDAY, SEPTEMBER 23, 1911.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 24.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. W. R. HOLLOWAY.
Bermondsey, Fort-road, 7, Mr. W. LEE, B.A.
Blackfriars Mission and Stamford-street Chapel, 11, Rev. R. K. DAVIS, M.A.; 7, Mr. JOHN OSBOURN.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. J. AETHUR PEARSON.
Child's Hill, All Souls', WEECH-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. A. C. HOLDEN, M.A.
Forest Gate, Upton-lane, 11, Mr. ALFRED J. ALLEN; 6.30, Rev. JOHN ELLIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Deptford, Church and Mission, Church-street, 6.30.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A. No Evening Service.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. ALFRED J. ALLEN.
University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. ESTLIN CARPENTER, D.D.
Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, 27B, Merton-road, 7, Rev. GEO. CRITCHLEY, B.A.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAND JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. J. H. WEATHERALL, M.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUYE ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CHELMSFORD, Unitarian Church, Legg-street, 6.30.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
EVESHAM, Oat-street Chapel, 11 and 6.30.
GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
GEN CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. C. W. BUTLER.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45, Rev. E. W. LUMMIS; 6.30, Rev. CHARLES HARGROVE.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
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NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RIDDLE.
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PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
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MARSHALL.—On September 11, at High Lawn, Sharples, Bolton, the wife of F. Marshall, of a son.

MARRIAGE.

BINGHAM—DEBENHAM.—On September 16, at All Souls' Free Christian Church, Child's Hill, by the Rev. Edgar Daplyn, Frank Bingham, to Ruth Celia Debenham, daughter of S. J. Debenham, of West Hampstead.

DEATH.

SPENCER.—On September 18, Margaret, widow of the late Benjamin K. Spencer, of 20, Spring-road, Portswood, Southampton, in the 84th year of her age. No flowers by her special request.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

NOTES OF THE WEEK.

WE hope that by the time these Notes are in the hands of our readers the agitation against the prize-fight at Earl's Court will have reached a successful issue. A feeble attempt has been made to defend the contest in the interests of sport, but those who are enthusiasts for English games and the manly athletic type of character will be the first to repudiate this hollow pretence. The whole thing is a big commercial speculation in brutality, as vulgar as it is debasing; and society must protect itself against it just as resolutely as it would do in the case of a plague-infected ship.

* * *

THE President and Committee of the German Protestantenverein have issued an important manifesto in view of their assembly which will be held in Berlin on October 4-6. They point out that the recent attitude of the authorities towards heresy is doing a deep injury to the life of religion, and has placed ministers of a liberal tendency in a position of grave peril. The church is in a condition of unrest, which ought not to be allowed to continue, but peace is only possible on condition that there shall be a clear recognition of different tendencies of thought within the church, and an abandonment

of every attempt on one side or the other to gain the upper hand by methods of compulsion. They also plead for more popular and local control in the affairs of the church, and less interference on the part of the central authority. At present congregations are deprived of the independence which they require for the healthy development of their own life, and their ministers are subjected to discipline and deposed from office without any consideration being paid to the welfare of their congregations.

* * *

THE announcement that the Abbé Duchesne's important book "L'Histoire ancienne de l'Église" has been placed upon the Index will excite surprise only because it has been so long expected and so long deferred. It is, however, a more than usually significant illustration of the rigour with which Pius X. is pursuing his campaign of extermination against modern knowledge and research. Duchesne, who is a scholar of the first rank, has never been compromised by close associations with Modernism. Like many of the clerical savants of the Renaissance, he is a man of vast learning and easy conformity, of a type which the Church in past ages has known how to honour and to use.

* * *

THE Brotherhood movement, which has been holding its annual conference in London this week, has grown with startling rapidity in the last few years, and has been successful in attracting to its meetings a large number of men who had ceased to

respond to ordinary religious appeals. Its detachment from denominational ties and the theological freedom which it permits on its platform have been important elements in its success. Its weakness at present seems to consist in the fact that it has not produced any class fusion in the spirit of brotherhood, and the possibility that it may spend more energy in denouncing abuses than in the cultivation of the spirit of goodness, which is the secret of religion.

* * *

THE correspondence in the columns of the *Guardian* on the place of Miracles in the New Testament revelation, with special reference to the Rev. J. M. Thompson's recent book, shows no sign of abatement, but is rather gaining in volume and significance. Last week the Rev. E. A. Edghill, one of the ablest scholars among the younger clergy, wrote a letter which it will be very difficult to answer except by the methods of silence or spiritual casuistry. After a reference to Dr. Sanday's recent book on Christology, he says: "It may be a bold thing to say, but it is my conviction that Dr. Sanday's own investigations as to the nature of the Personality of our Lord Himself were far less orthodox and far more profoundly unsettling, and dealt, moreover, with questions far deeper and more vital, than Mr. Thompson's discussion as to the miracles attributed to our Lord by the writers of the New Testament." But why, he asks, was "affectionate remonstrance" all that was needed in the case of Dr. Sanday, while in Mr. Thompson's case drastic and

severe measures were called for, adopted, and applauded.

* * *

REFERRING to the plea of those who condemn Mr. Thompson that he has denied two clauses of the Creed, Mr. Edghill writes as follows: "Do not they themselves deny other clauses, or, at any rate, do they not permit others to call other clauses in question, or concede the claim to put upon them an interpretation very different from their original signification? What of the Session at the Right Hand of God, explained by the Article to mean that He now sits in heaven 'with flesh, bones, and all things pertaining to the perfection of man's nature?' What of the Resurrection of the Body, explained by the Baptismal Service to mean 'the Resurrection of the Flesh?' What of the Ascension into Heaven? Are these modern explanations any true equivalent for the meaning which the statement in the Creed was intended to convey? And what of the return to Judgment? Are not the highest officials in the Church allowed (apparently without protest from those in authority) to discuss this article as freely and develop theories about it as destructive as any which Mr. Thompson has advanced against the Virgin Birth?" Mr. Edghill ends his letter with the following significant words: "We should be glad and grateful for the work of any pioneer willing to risk persecution and unpopularity in the task of trying to show that Christianity is no more based on miracles than it is on prophecy, but only on the love of Christ perfected in His Cross."

* * *

THE Bishop of Carlisle gave an address to his Diocesan Conference at Windermere on Tuesday, which was marked by broad sympathies and moral earnestness of a high order. He was direct and severe in his condemnation of the growing sacerdotalism in the Church of England, which tends to turn clerical duty into a mechanical routine of sacred acts and to exalt the sacraments into a position where they exist in and for themselves, divorced from the real needs of the spiritual life. "Unless our religion produces character and conduct in us," he said, "it is not religion at all, but only its semblance and counterfeit. Sacraments which do not uplift the receiver, which do not inspire him with tolerant charity and abounding thankfulness are vain superstitions. Sermons which do not make both preacher and hearers more Christ-like are only words, idle words. All worship which does not end in worth is but the hollow pretence of worship."

* * *

THE Bishop proceeded to emphasise the need of a theology applicable to the wants

and movements of the age, and to express his own distrust of the influence of the clerical seminary. Theoretically, the demand for a year's special training in a theological college before ordination was excellent. But it must be tested by results. "Does not a large proportion of the alumni of these colleges," he asked, "come forth into the world steeped in caste feeling, unable to read with distinctness, implicitly interpreting as they read; unable to speak or preach with persuasion and conviction, imagining that churchmanship is a badge rather than a bond, and that religion mainly consists in what is carried on in the Church, instead of being recognised as the power of the Church to beget sympathy, tenderness, justice, righteousness, and the love of each other for God's love's sake in the world?"

* * *

"You see empty churches," he continued, "but why? Doubtless for many other reasons, yet partly for this. The theology of the churches is stereotyped and anachronistic. Its applications do not develop with the development of the application of New Testament revelations to the progressive aspirations of the children of men. The theology of the man in the street is often quite as orthodox in its fundamental verities but vastly more advanced in its application to present-day problems than that of the man in the pulpit, and so the man in the street leaves the man in the pulpit alone. And with their ancient theology these theological students are gradually assuming ancient vestments and an ancient vocabulary in order, as they say, to represent the continuity of the Church. But what they really represent is not its continuity, but its stationariness, not to say its backwardness."

* * *

THE report of the Archbishops' Committee on Church Finance, which has just been issued, contains recommendations for reform of a thorough and far-reaching character. The Church of England has suffered in recent years from the same causes as the Nonconformist bodies, only in some respects more acutely owing to the absence of any organised voluntary system. It is now agreed that the traditional idea of the parish as a self-sufficient entity, possessing its own endowments and managing its own affairs, has broken down, and must be replaced by a nobler conception of corporate life. It is proposed that this "exaggerated" parochialism should be corrected, not by the raising of special outside funds, but by the substitution of the diocese as the unit for administrative purposes. By this means the rich and the poor parishes would be brought into vital relationship, and the

strong would help to bear the infirmities of the weak.

* * *

THE proposals of the Archbishops' Committee for the establishment of a scheme of popular finance are even more interesting. It is suggested that there should be a voluntary contribution from all Church members in the parish of not less than one halfpenny per week, and varying according to each member's ability. It is recognised that those who pay the money must have their rights as well as their duties, and the raising and expenditure of this voluntarily contributed parochial income, including the "quota" to be contributed to the diocese, should be entrusted, it is recommended, to a representative body, preferably a parochial church council, and the hope is expressed that room may be found on these for the services of Churchwomen as well as of Churchmen.

* * *

IT is clear that in these matters the Church of England is willing to learn from Nonconformist experience; but a scheme of democratic finance is likely to be more revolutionary in its influence than its promoters realise. On the one hand it will carry the Church a long way towards the ideal of a voluntary society. Any attempt to define the terms of membership and to form a compact group of loyal church members within the parish must tend in the direction of disestablishment. On the other hand these proposals will create a demand for popular representative government within the church, which will cut at the roots of the present system of private patronage and central control. The power which is placed in the hands of the laity must be more than nominal and extend to matters of vital consequence, or it will begin at once to breed a spirit of discontent.

* * *

WE desire to call special attention to the appeal by Miss Dendy for financial help in her work for the feeble-minded. The articles from her pen which were published recently in our columns aroused a great deal of interest in the subject; and this interest should not be allowed to fritter itself away in fruitless sentiments of pity or despair. The time cannot be far distant when we shall assume national responsibility in this matter; but, meanwhile, the work in which Miss Dendy is engaged, nobly planned and carried through with unflagging zeal, is preparing the way for reform, and deserves all the support we can give to it. Last year our INQUIRER Fund was supported very generously. We hope that our readers will regard it as a privilege to help in the same way again.

THE INNER MEANING OF THE DESIRE FOR UNITY.

It is impossible to avoid a certain feeling of dismay when one realises that congregations of serious men and women meet together throughout this country, Sunday after Sunday, in buildings specially set apart for the worship of God; meet together there for the purpose of that worship, and with their hearts uplifted in the act of worship, as by a single impulse; and yet that, in the very act which of itself ought to be a sufficient bond of union between them, some of these congregations are separated from others by barriers which it seems impossible for those who are on the one side or the other to overleap. And yet it is the very fact that something like dismay accompanies the realisation of which I have spoken that is the most hopeful feature as to the present state of religion among us. I do not know, indeed, that we can do more or do better for the moment than let that feeling have its way with us. In itself it is a kind of reform, and the herald and earnest of still further reform.

For let us consider what was implied in a state of things in which we were untroubled by that feeling. It is, of course, just possible that its absence was due to some defect of moral imagination, that religious routine had laid its deadly spell upon the hearts of men, that finding themselves divided into separate and even eventually hostile religious camps they were satisfied to remain so divided without seriously considering why. But even if men accepted without questioning and without trouble of mind and heart this inheritance of religious division, it still remains that they had inherited it, that there was a moment when their spiritual ancestors had thought so seriously about religion that only by this division from one another did they believe that they could continue true to it. And it may be taken for granted that, however much allowance must be made for the force of mere inveterate routine, the original reasons for division have continued to be operative, nay, continue to be operative at the present moment.

Now the nature of those reasons is not far to seek. It is, indeed, the outstanding feature of the later history of Christendom. It is even to this day one, at least, of the influences which decide our whole attitude towards religion. It is that we connect the reality of religion with the rigorous and uncompromising assertion of certain forms or aspects of truth. The attitude of mind is very simple and quite intelligible. Christendom is the depositary of a Divine Revelation. That revelation consists in the miraculous communication by God to men of truths which concern

their eternal salvation. Those truths are supernatural, *i.e.*, they are such as could not have been acquired by the methods of sense experience on which we depend for ordinary knowledge. Our eternal salvation depends primarily upon a knowledge of these supernatural truths. It is, therefore, of the first importance that we should not be mistaken as to the exact scope and meaning of their witness, that we should not allow any of them to be neglected or overlaid, that we should consider it more important to rescue any of them from the danger of such neglect or suppression than even to procure the unity of Christendom. It is out of this spirit of high reverence for revealed truth that the divisions of Christendom have arisen. Doctrines which seemed to be enduring temporary eclipse have at some moment recovered their importance, and the reaction in their favour has resulted in such an exaggerated affirmation of their truth as has made them seem to be the whole of truth. For those who reaffirmed them, they have practically become the whole truth of revelation. A sect has sprung up to witness to their supreme importance. For it the elements of revelation which once occupied the foreground have been either relegated to the background and become practically forgotten, or have been even formally denied. But in the main the growth of Christian sects has meant a continual rearrangement of the elements of revelation according to a changed measure of their relative importance. And each sect has held conscientiously that the scale of values which it assigned to the different elements of revealed truth represented the true perspective of those eternal truths which God had made known to men.

Now if Christians have begun to feel uneasy about the existence of these divisions, it means that they are already hesitating about their traditional conception of the nature of revealed truth. I do not mean that that hesitation has, as yet, become explicit and fully conscious of itself. That is far indeed from being generally the case. But a vital change always declares itself in sentiment long before it takes rational form. We feel the changes that most deeply affect our life, whether those changes arise from deep stirrings of our own inner nature, or whether they come from external influences, long before we know with exactness their real character. And it is so here. If we were still sure that the forms of belief which separate us from others were the full measure of our conformity with the revealed truth of God, we should not be justified in seeking to cross the barriers set up by those beliefs, we should not even be justified in desiring communion with those who were, however ignorantly, in error. At most, our desire would be that they might have their eyes opened to their error so that they might seek communion

with us. But the very essence of the present temper of Christendom is a mutual feeling out towards each other of its separated fragments. And the only rational ground of such a temper is the conviction that the full measure of the Christian revelation is the monopoly of no single section, that, on the contrary, Catholic truth is, as it were, in commission among all the churches, that all may co-operate and that indeed all must co-operate in the work of organising and elucidating it if it is to be organised and elucidated at all. We are on the eve of a great religious revolution. Hitherto the Christian world has held that it has manifested its loyalty to the truth of God by the zeal with which it has divided into sections claiming each the exclusive possession of that truth. It is just entering upon a period when all of these existing divisions will recognise that no one of them holds, or can hold, the whole sum of truth by itself, that only by their co-operation can that truth be established in its wholeness.

And it is just here that what lies at the back of this change which is at the doors, nay, which has already in large measure been all unconsciously accomplished, begins to emerge. It is that revelation, the truth of God, has not been given primarily and immediately in intellectual statements at all, that all intellectual statements of it are but fragmentary and inadequate transcripts of a living reality, that such statements are necessary indeed because we are human beings and must communicate our certainties to one another in the only way which is possible to human beings, *viz.*, through words and mental symbols, that just because they are necessary they are always in need of renewal, correction, enlargement. But these fragmentary and imperfect transcripts point us ever back to the reality itself, to the immediate and vital revelation of God. And that revelation is given in human life, first of all in the perfect human life of Jesus Christ, the brightness of the glory and the express image of the Person of God, and then in the lives of all the saints and holy ones of humanity in whom that brightness, however dimly, was again reflected, and that image, however faintly, was retraced. And not only there was the revelation of God given. But its fulness had yet to be completed, according to the fine saying of St. Paul, in the Church, in the great human collectivity which would reflect, and, in reflecting, would diffuse, communicate, eternalise, the radiance of that one holy moment. There is the never-ceasing, ever-extending revelation of God, the eternal Christ-Spirit eternally at work, that portion of humanity which responds to its influence and translates it into new forms of vital power and activity, the communion of holy souls. And that is the Church of the New Testament writers, and especially of St. Paul, the Church

too, after which the whole religious movement of the last century was groping.

How gradually we learn the truth of God! To Newman, at the beginning of the Oxford movement, appeared the first dawn of that vision which is beginning for us to burst into the full radiance of day. He was haunted by that need of all holy souls, the vision of a Church whose supreme note was holiness. Guided by the foundation thought of his day, he sought it among the existing churches of Christendom. He sought it, and found it, so he thought, in the Church which had preserved the other traditional notes of unity and apostolicity. The unity, indeed, which that Church had maintained was a unity achieved by dechristianising all other Christian societies, by a liberal use of the manufacture of intellectual heresies. The apostolicity which satisfied Newman, even as an Anglican, was a mechanical—perhaps I ought rather to say a manual—transmission of spiritual grace. But these were only the accidents of his spiritual hunger and thirst. What he really longed for was a holy Church. Now we are just beginning to feel that a mechanical derivation from the apostolic source, that an arbitrary preservation of unity, are not the guarantees for any particular Church of its holiness, but that the holiness and the longing for holiness to be found anywhere and everywhere in Christendom are the witness to an already existent apostolicity throughout all its divisions, and the pledge of a real unity to come between all its divisions. Christendom is already one from the moment that it recognises that the revelation of God is given in the spirit of holiness at work in humanity. It will, of course, work out its unity on its own terms, whatever those terms may happen to be—it may be the terms of incorporation under one visible head, it may be a federation of independent societies providing typical spiritual homes for souls of various spiritual tradition and various spiritual temperament. But, on whatever terms, the unity of Christendom will be accomplished, and accomplished by the leading of that eternal Spirit which guides it, and which is the eternal spirit of holiness. To that consummation its heart is already turning in hope and expectation, even if as yet its mind is too divided and confused to understand the purport of its own inspiration.

A. L. LILLEY.

LIFE, RELIGION & AFFAIRS.

CRIME AND PUNISHMENT.

A STUDY OF MACBETH.

THE revival of Shakespeare's "Macbeth" at His Majesty's Theatre by Sir H. Beerbohm Tree will call the attention of many people to this great tragedy. There is too much machinery and spectacular effect in the performance. Witches on wires are amusing to children, but hardly impressive to men. The acting is neither very good nor very bad. The best that can be said is that it does not spoil the

play, and, after all, that is saying a good deal. Miss Violet Vanbrugh is certainly not a great Lady Macbeth, but she does not attempt to be what she cannot be. She may disappoint, but she does not irritate. We have the words of Shakespeare well and truly pronounced with more or less appropriate gestures, and that is something. We come away feeling the wonderful power and moral grandeur of the play, and with a desire to study it more closely. We may well be grateful to the actors for accomplishing so much.

There is always a danger in the attempt to turn works of art into moralities. It would be false to imagine that Shakespeare said to himself, "Go to now. I will write a play on crime and punishment." His plays were not written with a purpose; they came out of his life. But since all great artistic creations come out of the deepest life of the artist, and since they are true to life, morality must be in their texture, if morality is a fundamental element in life.

"Macbeth" is essentially a drama of retribution; the retribution not of mere outward punishment, but of inward remorse and misery. Macbeth's defeat and death are very small things in comparison with the inward horror and misery he has experienced. Lady Macbeth is not outwardly punished at all. She dies before the defeat of her husband, killed by her own remorse. I am not going to dwell upon the play as a whole and its various characters, but it is worth while calling attention to a few minor points as showing the wonderful delicacy and beauty of the smallest touches in Shakespeare. His best work will bear looking at under a microscope. The more minutely it is examined, the more wonderful it is. Note Lady Macduff's anger against her husband when she first hears of his flight, and how she blames him to his and her friends for leaving her alone, and then note the change of tone characteristic of a noble, loyal wife, when the Murderer comes in and asks, "Where is thy husband?"

"I hope in no place so unsanctified,
Where such as thou mayst find him."

Note, further, what is one of the most beautiful touches in Shakespeare, the splendid love and courage of her little son. When the Murderer strikes him, instead of shrieking for help, he cries:

"He has killed me, mother.
Run away, I pray you."

That "run away, I pray you," from a child in the grasp of cruel death is one of the sublime, exquisite touches in Shakespeare which fills the heart with tears and joy.

Then note something much more commonplace, but significant of the minuteness of characterisation. Banquo is not a mere brave, loyal soldier in contrast with Macbeth. He has his own definite character, and part of it consists in his being a natural philosopher. I don't find this mentioned in any commentary I know, but it is evidently there, just as Iago's conversation is filled with nautical metaphors pointing to a curious love and knowledge of the sea.

Note Banquo's scientific remark when the witches disappear:—

"The earth hath bubbles, as the water hath,
And these are of them."

Also before the castle of Macbeth:—

"This guest of summer,
The temple-haunting martlet, does approve
That the heaven's breath
Smells woonly here.
Where they most breed and haunt, I have
observed
The air is delicate."

Again, in the night scene he says: "How goes the night, boy?" Fleance answers, "The moon is down, I have not heard the clock," and Banquo, with his knowledge of nature, replies, "And she goes down at twelve."

The last words he utters are, "It will be rain to-night." This side of his character is not thrust upon us, but the examples given show the minutely careful way in which Shakespeare realised his characters. If this is so with the minor personalities, we need not be afraid of pressing too far the words of his leading characters.

In Macbeth and his wife we have two people presented to us united in ambition and in love, but with strikingly contrasted characters. They are neither of them essentially evil. If they were they would be incapable of the remorse which they feel. When we first meet them they are neither of them cruel, malicious, false, or full of evil passions. They are not of the same type as Iago or Goneril. Goneril would never have said, as Lady Macbeth says:

"Had he not resembled my father as he slept
I had done it."

In a sense they are rather ordinary people, except that Macbeth has more imagination and Lady Macbeth more inflexibility of will than is common. Macbeth, according to his wife, is "too full of the milk of human kindness." He likes to be liked and admired. He enjoys human fellowship. It is not the highest of human qualities, but it belongs to the better side of our nature.

"I have won
Golden opinions from all sorts of people,
Which would be worn now in their newest
gloss,
Not cast aside so soon."

At the miserable end one of his worst sorrows is the thought of the loss of all respect and love from his fellow men.

"That which should accompany old age,
As honour, love, obedience, troops of
friends,
I must not look to have."

Then, further, it is evident that he and his wife really love each other. This is not an essentially bad man.

The Witches, although, no doubt, partly symbolic of the mood of the play, amongst other things serve as a certain excuse for Macbeth's action. He is not entirely responsible. His thoughts are not the outcome merely of a treacherous, base nature. He has supernatural solicitings, and the beginning of his fall is that he dabbles with them. He lets his thoughts run on an end which can be only gained by evil. At first he does not really intend to act; he only

dwells upon the advantage of it, and lets himself brood over it. He gives reins to his ambitious hopes, and then, with a certain sigh of relief, as if he were putting off responsibility, he dismisses the question of acting with the words :—

“ If chance will have me king, why chance may crown me
Without my stir.”

That is the mark of the weak man dallying with evil. He does not stamp the evil desire sternly down ; he lets it lie and fester and breed disease within the soul. The chance usually comes for such men, not giving them what they want without any responsibility for action, as they would like, but taking them unawares, and they fall. Macbeth is an example of the men who dally imaginatively with sin, the men who say, Why should not I hope and desire what I like ? I have no real intention of doing anything in the matter ; I only wish it would come to me without my doing.

And it is so easy and fatal to urge on such men to action by the argument of Lady Macbeth :—

“ Art thou afeard
To be the same in thine own act and
valour
As thou art in desire ? ”

You have committed the sin already, so she seems to say, if it be a sin, by thinking of it and willing it without doing it. In completing your desire in action you are not sinning any more, you are only gaining the full advantage of it and daring as a brave man should. We have to be very careful about that subtle form of temptation. There is a curious flavour of pseudo-Christianity about it. Jesus condemned the inward desire, anger, lust, greed, as strongly as he condemned the outward acts in which these desires were realised. The casuist is inclined to ask, if it is as bad to nourish and dwell on evil thoughts as to realise them in action, why not take the last step and have the full pleasure and profit of the sin, seeing that I am no worse when I have acted than when I desired ? Indeed, is there not something cowardly and hypocritical in desiring intensely and not daring to do ? Browning’s “ Statue and the Bust ” rather supports this contention. No doubt, a desire which only fails of realisation from lack of opportunity or from physical fear is in the sight of God as evil as a desire realised ; but in most people there is a distinct interval in degree of sin between nourishing evil passions and realising them in action. The desire may seem to fill the mind, and yet there are qualms of conscience which are still at work. But dallying with evil thoughts always tends to create an opportunity and to prepare the way for the last irreversible step in action. Under the influence of his wife the fatal step is taken. Then you see a growing misery, a growing hardness and cruelty, till he sups full of horrors. It is, perhaps, worth notice that there is no ghost of Duncan. Macbeth is still young in crime, and feels the horror of it without a ghost. In the second murder a ghost is needed to make him feel it. After the worst murder, that of Lady Macduff and children, he is seared too deeply to feel sorrow or shame at all. But he feels a growing loneliness and deso-

lition. His wife’s love means less and less, her death doesn’t matter :

“ She should have died hereafter.”

He cannot feel or think about it now. And then we have the last terrible lines :—

“ Life is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.”

Truly, as he said when meditating on the murder,

“ In these cases
We still have judgment here.”

Now compare Lady Macbeth, a devoted wife and a woman of firm, inflexible will. She has no imaginative fears, she is the quintessence of unmoral common sense. She sees no ghosts or air-drawn daggers ; blood to her is not a horror, but a red liquid, and a dead body just something lying still. She says,

“ The sleeping and the dead are but as
pictures.”

When Macbeth hears soul-stirring noises, she “ hears the owl scream and the cricket cry.” When he describes how he had heard a cry, she coldly comments, “ There are two lodged together.” When he shudders at his hangman’s hands, she says, “ Consider it not so deeply,” and “ A little water clears us of this deed.”

She is a woman to whom the precepts of morality, in conflict with fierce desires, are old wives’ tales. They don’t mean anything serious and vital. She is the type of many in modern life ; not murderers, indeed, but despisers of morality, who determine to get the things they want, to let passion have its way, and who talk of old fashioned morality as an effete, stupid, slavish thing. They are not corrupt in nature : they are unmoral, and they don’t realise there is any divine force in moral principles. Lady Macbeth is not a monster of cruelty. She knows “ How tender ’tis to love the babe that milks me.” But she has put away from her all reverence for the law which forbids murder, and she goes into the adventure with a kind of heroic determination. There is a curious exaltation about her, and when it fails at the crucial point she adds to it by drink.

“ That which hath made them drunk hath
made me bold.”

She appeals to the heroism of her husband. It is a fine, brave, almost noble thing to do. Breaking a moral law is quite unimportant. There is a good deal of Lady Macbeth’s attitude to old fashioned morality in the followers of Nietzsche to-day.

And then you have the retribution, a retribution impossible for Iago or Goneril, and which makes us feel the inherent moral greatness of Lady Macbeth. She discovers how much more this murder means than she had thought. She finds out a little water will not clear her of it. She is stricken to the heart as by a poisonous disease. Macbeth wanted safety and wades through blood in vain efforts after safety. She is not particularly troubled about safety. She took a risk open-eyed, and when Macbeth asks, “ If we fail ? ” she answers calmly, “ We

fail.” She would have borne outward punishment and failure bravely. Macbeth feared discovery, and in that great characteristic speech of his expresses his inmost nature :—

“ Will all great Neptune’s ocean wash this
blood
Clean from my hand ? No, this my
hand will rather
The multitudinous seas incarnadine,
Making the green—one red.”

It is exposure that he fears. Even the sea will blush red if he washes in it, and proclaim to all the world his crime. Lady Macbeth doesn’t fear exposure. She feels the inward pollution. The blood has stained too deep. “ Will all the perfumes of Arabia sweeten this little hand ? ” The contrast between these two speeches goes down into the depths of character. The first is the speech of a man part of whose misery consists in the constant fear of the world ; the second is the speech of a woman infinitely indifferent to what others say, concerned only with the inward pollution of her sin. In the early part of the play she says quite cheerfully and philosophically, “ What’s done is done.” When filled with remorse, she says : “ What’s done cannot be undone.” There is a world of spiritual difference between those two little phrases ; the first so comfortable and the second full of aching agony at the irreversible nature of the deed. The moral law is not a little unimportant thing, a matter of convention to be broken with impunity by the brave and free and strong. That is what Lady Macbeth learns at the cost of her life. It is our own life we are striking at, our own joy and love and worth which are destroyed when we break the eternal laws of right.

That is the thought which is in the texture of the play, and which makes it one of the great moral forces in literature.

H. Gow.

** No one writing on “ Macbeth ” can do so without expressing obligation to Mr. Bradley’s great interpretation of that play.

HOLIDAYS IN ITALY.

An interesting book might be written on the different views which have been held as to the essential idea of a holiday. I heard of one view asserted by an Englishman in Italy last Easter—that a holiday is a time when you wear no linen collars and try to speak the language of another country. With the liberal interpretation of speaking another language as meaning entering into an eager knowledge and sympathy with the inhabitants of the country visited, such an ideal of a holiday is attractive to many hard-working Englishmen. For the sociological tendencies of the age have entered not only into our work months, but also into our holiday weeks. Indeed, to many of us, it is easier to love our fellow-beings on a holiday than in the humdrum of work. We are less self-conscious. We are more interested in the obvious aspects of human nature ; and the surface-play of life such as we can see

in the countenances of fellow-beings on a walk in the streets of a town or the roads of the country, if we are in a foreign country, can awaken our human sympathies with a freshness and zest such as surprises ourselves, and makes us realise a sense of kinship with those we meet, or even those we note in the quick glances we give from unpreoccupied minds. The sense of foreignness rather gives way to the sense of wonder and delight in the likenesses and differences, the multitudinousness of human nature.

Particularly is this so in Italy. In certain parts of Italy, for instance in Tuscany, it is difficult for an Englishman himself to feel a stranger. I have met in a train an Italian who asked if I were an Englishman, and then with characteristic courtesy proceeded to show almost an *abandon* of friendship, which, as he himself explained, was due to England's attitude towards Garibaldi in the days of the stern conflict when Italy came to national self-consciousness. This Italian insisted on giving me a score or two (all he possessed) of picture post-cards, illustrating Danté's *Inferno*, *Purgatorio*, and *Paradiso*. They were useless to me in themselves, but they are a curious memento of goodwill. The same Italian absolutely embarrassed me by insisting on presenting me with a dozen of the long straw-tubed cigarettes, which were among my Italian dislikes, but I could not forbear immolating myself by smoking one in his presence in acknowledgment of his kindness.

The fact is, the Italians often regard the English with a reverence they rarely pay to their own compatriots. I remember visiting Mantua in the hope of finding some trace of Vittorino da Feltre. The landlord of the hotel at which I stayed had promised that a carriage should take me to a house a few miles off at which he thought the great educationist had stayed, and set before me lunch in the meantime. Whilst at lunch a Professor of the Mantuan Academy came to me and explained that he had heard my inquiry, and that he was sorry to say that the landlord was mistaken. There were no traces of Vittorino in Mantua. Accordingly, I betook myself to see the sights. On entering the hotel in the evening I found a note and a package awaiting me. The note was from the Professor who explained that he felt I was a friend of Italy, that he had the greatest admiration for the English, and a keen sense of gratitude to an English lady, Signora Jessie White Mario, for her services in the Italian *Risorgimento*, and concluded by asking me to accept the accompanying package, which I found to contain an old engraving of Vittorino da Feltre in a delightfully characteristic old Italian frame!

The Italian child is hardly less amiable. At a railway junction buffet, having to wait for a train, I attempted to enter into a conversation with an Italian, who good-naturedly wished to explain to me some railway details connected with my proposed itinerary. I had ordered a cup of coffee which had been placed for me on the counter. As I was earnestly answering my Italian friend on some doubtful detail, a little girl put her little face between my hand and my body and looked up at me to say, "Signore, do drink your coffee,

or it will be quite cold!" Such spontaneous kindness and protection of one's interests against oneself from a child counts against much dilatoriness and leisureliness of Italian adults at stations, and sometimes at hotels, especially in connection with luggage.

The human element of cheerfulness in the Italian, of his *dolce far niente*, is one of the best of cures for nerve strain in our strenuous English life if we only care to give ourselves up to it. Let the Englishman who wants a delightful holiday go in and out amongst the people so as to really try to get to know them and catch something of the cheerfulness which is, as it were, the Italian's method of showing courtesy to all the world.

The sympathetic relations of the Italians to the English may afford an even stronger ground of attraction than the picture galleries, churches, and museums. We are told solely of the beautiful wonders of art and the monuments of ancient and mediæval civilisation, not only by our guide-books, but also by our classical tutors and our painters and poets. We are all impressed with the unique artistic treasures which Italy possesses, and we all wish to see them, and many of us seem to think that this is all that an Italian journey may give us.

Sir Francis Vane has written a delightful book for those who care for Italy, laying emphasis on the intercourse he has had with the inhabitants of Tuscany. He has lived in Italy for four or five years, "walked or cycled almost in every part of Tuscany, delighted himself by a somewhat intimate friendship with many of the people of all classes, and, moreover, through his family connections has been enabled to know them perhaps more closely than the ordinary tourist, and has thought it worth while to set forth his impressions." The book, entitled "Walks and People in Tuscany," (London: John Lane), published last year, takes the two centres of Florence, the most artistic of towns, and the Bagni di Lucca, in the midst of the Tuscan Mountains. In and out the town, and equally in and out of mountain recesses, the writer takes his readers in amongst the Italians, shows what they are like, man, woman, and child, and, what is still more valuable, in the course of his twenty-five sketches of journeys, by the statement of his own experiences, discloses a method by which the Englishman taking his holidays in Tuscany may go back to England with the sense of stimulus and recreation as from a holiday in Switzerland. Sir Francis Vane knows well the points of contact of England with Italy in the past. At Leghorn he recalls the story of Robert Dudley, Duke of Northumberland; at Faenza, that of the pillages and lootings of Sir John Hawkwood. But the deepest interest of the book is that of the present people themselves. At Venice, he sits at Florian's Café and revels in the sight of a Tartarin de Tarascon, who came from Austria. At Parma he finds his interest in the Tabula of the Emperor Trajan, on which are inscribed gifts of land for poor children, in "the unfair proportion of rather more than five boys to one girl." At Modena he notices a party, including a local doctor, playing an absorbing game of bowls, and at Gallicano watches a local unnamed game. At the fine old Certosa,

near Florence, he suggests that such a building might well be used as an asylum for the aged and infirm. On the bank of the Lima he observes the paper mills, and inquires into the popularity of co-operation in Italy. So, too, on the road to Monte Matanna, the wood-carriers on the mountain side awake notice and inquiries. Observation on the spot suggests the reason why Italians go everywhere as labourers on railways, as street repairers, as builders, and are regarded as "among the hardest-working people in the world." The village blacksmith of Palignana tells the author how all the villages around have their respective differences of shapes in the spades they use. The home-life of visitors at the fashionable resort of Abetone shows the father of social standing trundling the perambulator, or playing hide-and-seek with his children. Or, again, for Sir Francis's interest is many-sided, in speaking of the wonderful workmen's dwellings (there are about one thousand workers at Piagione passed in a walk along the valley of the Serchio) he states that an excellently arranged five-room flat was let at the sum of eleven lire a month. But the accounts given of the children met *en voyage* are perhaps the most fascinating of Sir Francis's episodes. For instance, a peasant boy of twelve years of age, one of two boys whom he took with him for an outing from Lucca to Viareggio, said when he was taken to lunch at an hotel after a long walk, "Signore, I beg you not to spend much *on us*."

Such experiences lie before the holiday-maker amid the Tuscan hills. It is a question whether a holiday spent thus in glorious tramping may not be more attractive than the usual "grand tour" of unremembered churches and pictures.

"Signore Capitano," said an Italian to Sir Francis, "you English always helped us in the struggle for independence and unity." The sympathy England showed fifty years ago with Garibaldi, Mazzini, and Cavour has been stored up at compound interest, and is now unconsciously handed on by the peasant, who will go a mile or two out of his way ungrudgingly to see an Englishman on the right road, and by the Italian child who listens attentively and appreciatively to the Englishman's feeble efforts at Italian, and with the courtesy which an English adult only occasionally reaches in dealing with a foreigner, patiently and eagerly helps the stranger to both expression and the thing desired, however inadequately asked for. This side of Italian journeying is emphasised by Sir Francis Vane most acceptably in his book. More Englishmen should realise how great a joy a tramp in Tuscany is, even if in their wanderings they find their command of Italian *non passibus aequis* with Sir Francis, modest though he is in his assertion of knowledge of the Italian language. One keen pleasure remains from such Tuscan walks—a confirmed realisation of the good understanding between the Italian peasant as well as the Italian gentleman and ourselves. Sir Francis Vane, we think, did well to write his pleasant chapters, if it were only for stay-at-homes who may wish to know something of the Italians themselves as well as of their great and marvellous monuments of art.

FOSTER WATSON.

WORDS AND DEEDS.

IT is a common blunder of many educational writers to-day to contrast and regard as mutually exclusive two methods of moral education which a sane pedagogy should regard as complementary. One preaches moral *instruction*, another moral *training*, à *outrance*, but few combine the advocacy of both methods in one and the same homily. Your moral *training* advocate is, however, by far the worse offender of the two. I chanced upon one of the finest specimens not long ago in the columns of a leading London daily.

Someone had been advocating moral instruction. Zounds! thundered this one. More *instruction*? Our poor little herded boys and girls are in the last stages of anaemia through *instruction* already, and would you pale their blood still further? Words, words, words! They are sick unto death of words! What the nation wants is men and women with the blood of the pioneer, the backwoodsman, the lumberman coursing through their veins; your *instruction* is only fitting them to revolve on an office stool. To which I reply that, however nauseating may be the surfeit of instruction of many sorts our children receive at school, their diet of moral instruction is generally so meagre that an Oliver Twist, pining for moral knowledge, would be wholly justified in astounding a foolish bumbledom by asking for more.

The same writer outlines what he considers to be an ideal curriculum, wherein boxing, fencing, wrestling, running, scouting, handicraft work, digging, draining, fencing, surveying, and a hundred-and-one such things would be provided for as the fundamental occupations of schools, but in which there would be "no need" of moral instruction. Such a time-table would seem to be far more adapted to Goths and Vandals than to twentieth century citizens confronted with the complex responsibilities of a world empire, though, in saying this, I am far from wishing to depreciate the value of that barbaric strain which finds expression in our national love of sport, or of that push in us which compels us to go forth and make fruitful the waste places of the earth. Blood and brawn, adaptability and skill for the ancient elemental tasks, in pursuance of which we not only secure nature on our side but acquire grit and resource for our own manhood and womanhood—these we need as the substratum upon which to build. But of the temple of man these are merely the foundations.

The insight of a great English painter, Millais, penetrated far deeper into the psychology of manhood-making in his painting—"The Boyhood of Raleigh." The blood and brawn writer to whom I referred above chose as his type of strong manhood a fine specimen of an American lumberman, with hard muscles, a steady eye, indomitable courage, self-reliance, and quick resource. It is not, however, such qualities, important though they be, the artist singles out as peculiarly suggesting in the boy Raleigh the heroic adventurer that was to be. The lad is even somewhat frail and finely sensitive, and the significance of the artist's conception lies wholly in the blue depths of those dreamy wistful eyes intently fixed upon the sailor, bronzed

by years of sailing across the Spanish Main, whose yarns have wafted the lad's soul thousands of miles distant from the beach where he sits raptly listening with the ocean stretching into the dim horizon. He, too, moved to ventures by a tale, by words, must one day follow beyond the ocean-rim the track of his soul. This is how Millais conceives that Raleigh, the noble explorer, came to be.

Is it so certain, after all, that we have had enough of words; that we need look no longer for inspiration to a well-conceived and well-directed instruction presenting ideas and ideals and the highest ascertained wisdom of life, that we should rely now merely upon action? Is it not even possible that we *do* too much and *are* too little? May it not prove possible that Faust will yet solve the great enigma by declaring that "im Anfang war das Wort"? Or may it not be that a deeper and truer psychology will reveal that word and deed are so indissolubly united that the mere suggestion of a divorce between them will be regarded as evidence of a lack of pedagogical common-sense?

HARROLD JOHNSON.

foolishly unhistorical and unpsychological than the eschatological school it is denouncing. In the passage which Mr. Balmforth pillories I asserted that the belief of Jesus in the approaching end of the age did not deprive his ethic, however "interim" it may have been, of a certain timeless quality. His very power to stand away from the perishing civilisation of his time enabled him to give us enduring moral truths unpolluted by corrupting compromises with the nationalisms and transient politics of the day. Jesus believed in the approaching end of the "age," but not in the end of the world. On the eschatological theory he believed that the then present order was doomed to pass away and yield to a transfigured earth on which the Kingdom of God was to be realised. With some adjustment and accommodation to twentieth century phrases, that is, I believe, what Mr. Balmforth himself and the Socialists with whom he, like myself, sympathises, also believe.

When we consider what actually happened to the ancient "world" we can say that Jesus was so far essentially right, far righter than his "sane" contemporaries who had no consciousness of an impending historical crisis.

I have referred to the Socialists because I believe that the only two Hopes that really matter for our age, the only two Hopes that can set the modern idealist on fire with devotion and self-sacrifice, are Socialism and Catholicism. The best types of these have much in common, and may, at a very high level, coalesce. But Secular Socialism, which is the most prominent type, and which often comes forward as a rival to Catholic Christianity, is unsatisfactory and fallacious. It contains nothing anticipatory or prophetic of life beyond the grave. It talks eloquently of the solidarity of mankind and yet evades the thought of death—"the one great Individualist," to quote M. Jaurès, "who settles the accounts of all, but who settles accounts with each, and who shatters all social and human solidarities on the hard edge of the tomb." This Socialism does not believe, as Jesus did, in personal immortality, and so must, however much facts may shout against it, find its ultimate Perfection in the thin superficial succession of Time, and upon this planet. It must believe the unscientific belief that this planet is going to be everlasting habitable and indestructible, and that *some* yet mortal race *some* time (far off!) must come to such ideal fruition on earth as will justify all the horror and blood and filth of past lives who have for ever ceased to be, even as this perfect race itself must also cease to be. I do not see how you can get any conservation of values along that route. You may, however, abandon Secular Socialism and the time view, and try to find your religion (apart from personal immortality) in a present mystical consciousness of Eternity. "Progress" on this latter view will then mean the removing of such barriers, material and spiritual, as hinder the accession of this mystical consciousness. That is the paradox and the contradiction of Secular Socialism. As soon as it really becomes a Religion it ceases to be a Socialism. So long as it remains a Secular Socialism it cannot become a religion. Mr. Balmforth is

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

RELIGION AT THE CROSS ROADS.

SIR,—Cape Town and Nottingham are too far apart for me to carry on a discussion with Mr. Balmforth, except across seas of misunderstanding. But I admire him and his work, and value his writings too cordially to run the risk of seeming to ignore his article.

Let me then say at once that with the general tone of what he says I am largely in agreement, and so I think would be the man whose opinions really matter—the late Father Tyrrell. "Christianity at the Cross Roads" must not be read, as so many good people seem to have read it, out of context with the rest of Father Tyrrell's writings. Nor, if I may mention my little with his great, should a paragraph in a passing review of mine be taken in detachment from the rest of my utterances. In that particular review I was trying to meet the pooh-poohing superciliousness of men who affect to dismiss Schweitzer and the eschatological school of criticism as quite negligible. The champions of the "sweet reasonable" Jesus of Matthew Arnold tell us that if our Lord held these erroneous apocalyptic and eschatological views (as I think He did) then He was nothing better than a deluded Palestinian fanatic, a sort of Mad Mullah whom the twentieth century had better quickly learn to ignore. That answer is not argument, but a new version of the "Either God or not a good man" in the form of "Either a sound Unitarian or not a sane man." It is an answer which is not merely unworthy of serious discussion; it is more

right. Religion is at the cross roads. We have to choose between this kind of Socialism and a higher type of co-operative commonwealth. I, as a Catholic—a Free Catholic—see the only tenable Socialism in the Church of Christ, the only perfect consummation of mankind not on earth but in the Church Triumphant in heaven. As members of the Church Militant, we feel the incidence of Time and its happenings as keenly as, more keenly, I believe, than any Secular Socialist. But we do not take either the Time view or the Eternity view apart from each other. As believers in personal immortality we believe in both. We need to hold the *semper* and the *aeternitas* together in a Religion of Sempiternity. So long as we are in the body we cannot think either Time or Space away. But there are moments when, like an aquatic bird on the surface of the sea, one plunges into the deep or soars to the height of Eternal Life. But no rapture, no ecstasy that we know of but lapses again into the Time and Space surface-world. Christianity recognises this, and Catholicism has shown its unerring instinct for reality by insisting on that view of life which sees it (if I may so put it) in the long as well as in the thick. It is a religion of Sempiternity—of Everlastingness as well as of Timelessness. Its campaign in this life is, therefore, a crusading campaign to perfect this order as far as this present order admits of being perfected. But it hugs no illusions about it; it recognises with serene candour that this life will *always* have some pains and tragedies and disappointments and bereavements and sorrows and deaths. It is able to interpret these in the exaltation of the light of immortality; and its attitude towards them has, therefore, a certain unembittered calm, because it knows that we have on the earth the broken arcs, in the heaven the perfect round. When we have done all that can be done with this life, it will even then not be a self-contained Utopia, looking no higher or farther onward than itself. It will be, in the words of our liturgy, “a fitting forecourt to that sanctuary not made with hands where our life is hid with Christ in God.”—Yours, &c.,

J. M. LLOYD-THOMAS.

Nottingham, September 19, 1911.

THE ONE THING NEEDFUL.

SIR,—I should be sorry to attempt to minimise in any way the value of the religious experience of which the writer of the article under this title speaks so well. At the same time I think he unduly depreciates the value of experiences quite as important and as real, which may be ours under different conditions. To say, for instance, that the “only way” or even that the “best way” to “gain and to maintain the spirit of personal devotion and holiness” is by the method, sacred and hallowed as it is, of “Communion with one’s own soul” by “the lonely confronting of destiny and life” is to confine the spiritual life of the race within limits which it has already transcended over and over again.

Your contributor alludes to one of such ways, when he writes of communion in

the sacred fellowship of the Church. But my chief point is that the service of God can be performed as truly; the Communion with God can as surely be enjoyed; in self-forgetting, unselfish service of man, not necessarily with “noise and tumult” which belongs to the world of talk much more than to the world of deeds. The story of Ben Adhem is true to the highest we can conceive of the Divine Being, who surely must be more worthily worshipped with active unselfish efforts for the benefit of His children, than with even the most earnest devout petitions not accompanied with such acts of good will. Your contributor writes that he would not divorce the one from the other, but he places all the emphasis on the one, while I would place most of the emphasis on the other. In “Concerning Isabel Carnaby” the authoress remarks through one of her characters, that the more room we find in our hearts for our fellow creatures, the more room there will be left for God. I believe this to be profoundly true.—Yours, &c.

RICHD. ROBINSON.
Bowdon, September 18, 1911.

BUSINESS OR PHILANTHROPY?

SIR,—Probably none of your readers will peruse the article under this heading unmoved. The limits of your space will not permit adequate discussion of the questions involved, but will you permit me, having given some thought to the subject, to state briefly the conclusions arrived at.

Under our present competitive system I am afraid “business will be business”, and philanthropy will have to be exercised apart. No employer can afford to give more wages than his neighbour in the same line, otherwise he will lose his trade or make a loss on what he does. Unless business yields a profit maintenance has to be paid out of capital, which, under such circumstances, soon disappears. A general rise of wages is, therefore, necessary, but the benefit of this is largely nullified in a short time by an advance of price in the product. Capital in the long run will always keep the upper hand. Nevertheless, a general advance of wages is beneficial and tends to improve the condition of the labourer, because increased production or greater efficiency may eventually tend to cheapen products. Take seamen’s wages, for instance, the case mentioned by your contributor. Fifty years ago an A.B.’s wages were £2 5s. per month; they are now, she says, £4. It is impossible to think that the price of living has doubled, besides which the sailor’s diet to-day is far more generous than it was then. His condition has therefore improved.

The principle of profit sharing, if largely extended, would no doubt be of great benefit to the workers, not only by increasing their income but by creating in them a greater interest in their work. In the fat years which come to commerce occasionally, when large profits are made, the workers would secure a little nest egg against bad times.

This, however, would only help the community so far as it was employed, but

under the present system there is always a large margin of unemployment. There is no complete remedy for this except under collectivism, where all produce for the good of all. Socialism is commonly supposed to mean something like the present system supplemented by a general sharing out. The *Spectator* falls into that common error this week, but true collectivism has for its foundation common production until the needs of the community are satisfied. It banishes the drone on the one hand, and the outcast on the other. There would be no useless labour as there is under the present system, nor restriction of production, not because the goods are not needed, but because would-be buyers have no means of payment.

From the religious point of view, ought we not to ask ourselves: Does not our Heavenly Father make provision for all his children? If he does not, then perhaps the principle of each man for himself is justifiable! But if we believe He has, then why are they deprived of it? When a shipwreck occurs those in the boats share equally. Any man who tried to secure a double portion for himself would be ostracised if not thrown overboard. Directly shore is reached individualism commences. The assumption is that every one, if he will, can provide for himself; but we know that is impossible where every strip of land has an owner. The late labour disturbance have revealed the abject degradation and poverty existing in our great cities.

The fundamental idea of the present financial system is for those who can to get such a grip on the permanent means of production, such as land and what is attached thereto, that they can exact a toll from the labourers, and so be free from the necessity to labour themselves. An endowment is simply a share in this security, hence our churches, charitable and educational institutions are all concerned in keeping things as they are.

But the world is not yet ripe for the collectivist idea. It will require an intelligent and altruistic people to work it successfully. Come it will some day—human nature can rise to the highest it can see. Meanwhile, it is to be feared that business and philanthropy will have to keep apart; the best that can be done is to induce the successful, for love of their kind, or some less worthy motive, to give back with one hand what they have secured with the other. While those who neither “toil nor spin” because of their heritage must be reminded of their duty to those by whom they live. There are many who voluntarily recognise this, but such articles as your contributor’s are always needed and timely.—Yours, &c.,

E. CAPLETON.
113, Highbury New Park, London, N.,
Sept. 18, 1911.

HELP FOR THE FEEBLE-MINDED

SIR,—As you may suppose, I am very willing to avail myself of your kind suggestion that I should repeat the appeal I made some few months ago in your columns. I am encouraged to do so by the fact that the papers you published lately about the feeble-minded have brought me in several donations. You will remember that I

asked that every happy father or mother should send me a shilling for every healthy child they had. I do not know whether to assume that the form of my appeal was unfortunate, or that there are very few such children in the homes of your readers. Perhaps it was only that people were much occupied with other matters, and not many noticed what I said. It should be quite an easy thing for me to collect at least one thousand shillings in this way; especially if friends did as one lady chose to do and sent shillings for grandchildren as well as children. Nor is there any reason why those who would like to do it should not send for other children than those who immediately belong to them. One thousand shillings would keep two of my children for a year. If there are those who think it would be shorter and easier to give the £25 right away for one of my boys or girls, so much the better for me. We have children now from all over England and Wales from 60 different places. They are, and must be, a great anxiety to us; will not the happy parents of healthy good children relieve us at least of the anxiety with regard to money?—Yours, &c.,

MARY DENDY, Hon. Sec.,
Lancashire and Cheshire Society for the
Permanent Care of the Feeble-Minded.
13, Clarence-road, Withington,
Manchester, Sept. 14, 1911.

BOOKS AND REVIEWS.

DR. MOFFATT ON THE NEW TESTAMENT.*

IT has been small credit to our critical scholarship that the English student has had to rely chiefly on German books in the special department of New Testament Introduction. The books that existed were either old-fashioned in their traditional bias or frankly apologetic in tone. The gap has now been filled by Dr. Moffatt, whose "Historical New Testament" raised great expectations which have not been disappointed. He shows here the same mastery in handling a complicated mass of material, the same instinct for clear arrangement, and the same deftness of literary style. His illustrations from English literature are very happy. They may produce a frown on some pedagogic faces who are not accustomed to mingle memories of Scott and Browning with New Testament studies; but no other method could produce the impression in the reader's mind so easily and rapidly that in Gospels and Epistles he is dealing with a living human literature. The way in which the book has been printed also deserves a word of special praise. By the use of small type the volume has been compressed into a reasonable size, and the important passages are made clearer by contrast for the reader

who does not wish to immerse himself in an almost overwhelming mass of detail. The ample bibliographies also appear in small type; though here we should have been glad if Dr. Moffatt had enforced the process of exclusion with a little more rigour. New Testament scholarship is becoming choked in every direction by an inert mass of critical literature, which has ceased to have any real significance. The mind of the student, if it is to retain any freshness and elasticity, ought not to be burdened even with the names of books which are obsolete or dead.

After fifty pages of Prolegomena Dr. Moffatt groups his material in five chapters, the Correspondence of St. Paul, the Historical Literature (Synoptic Gospels and Acts), Homilies and Pastors, the Apocalypse of John, and the Johannine writings. The Prolegomena deal specially with the selection of the New Testament books from a larger mass of early Christian literature and their special literary forms. Dr. Moffatt regards the isolation of the New Testament for purposes of study as resting largely upon theological convenience. "The New Testament," he says, "represents a dogmatic selection from the literature of primitive Christianity," and he warns the reader against introducing "a priori" conceptions of unity and uniqueness into the historical criticism of the religious ideas and the literary form of the New Testament writings." This does not mean, however, that the instinct of selection was not right, or that the unity of the New Testament is "a purely factitious characteristic which has been imposed upon its contents by the ecclesiastical interests of a later age."

After describing the gospel as the new literary form which was created by Christianity, and calling attention to the influence of contemporary literary habits upon the preservation of the Epistles—the multiplication of copies turned them inevitably from letters into tracts—Dr. Moffatt devotes some attention to the practical purpose which had no small influence upon form and style.

"The distinguishing characteristic of canonical writings," he maintains, "was that they were read aloud in the worship of the churches." "This practice of reading aloud the scriptures, even before they were scriptures in the canonical sense of the term, helped to determine insensibly their literary form . . . The large majority of Christians only listened to them in worship or learnt their contents in the catechetical instruction of the church. Both letters and gospels, as well as the tracts which we know as homilies and pastores, were written for the most part with this end in view; their close connection with the address and the dialogue determined their adherence to the forms and spirit of a rhetoric which corresponded to the needs of actual life."

He adds, however, the necessary warning that there was in their composition no thought of literary entertainment; they were meant to arrest attention and to edify, and they did so by an unpremeditated union of style and fervour. We are tempted to add the reflection that it is probably this quality which makes the

New Testament so excellent for reading aloud in church, even in its more abstract and theoretical passages. All other books seem poor in comparison, because however impressive they may be in the qualities of spiritual imagination and religious insight, they were not written to be read aloud to a listening throng in the context of Christian worship.

We may say a few words, in conclusion, about the date which Dr. Moffatt assigns to the first three Gospels. His verdict is contained in the following passage:—

"While the gospels of Mark and Matthew, together with the two volumes by Luke, which make up the historical literature with the N.T. Canon, were not composed till the last quarter of the first century, and while all of them, particularly the synoptic gospels, are composite, their sources reach back to the period prior to A.D. 70. This covers not simply their traditions but their written materials. Q, or the common source of Mt. and Lk., was certainly composed by the seventh decade of the century, probably even earlier; Mk., in its original shape and source, dates from the former period. Thus the roots of the historical literature lie in the same period as the correspondence of St. Paul."

It will be seen that though Dr. Moffatt does not go so far as Harnack in his recent argument that Luke and therefore Mark must have been written in their present form before the destruction of Jerusalem, he is at one with him in claiming an early date for the written sources. In a subsequent passage he adds that the earliest of these sources were not composed till about 20 years after the Crucifixion, and that no one took down the words of Jesus during his lifetime. Here we think that the statement is too positive. It is a matter about which the evidence does not allow us to go beyond probabilities. He is also disposed to lay a little too much stress on the fact that the Gospels are not biographies. It is true that the authors have not the gift of detachment from the faith which they wished to propagate, and that their selection of material was governed by practical purposes, in which critical research found no place; but it does not necessarily follow that they are unreliable, or that the impression which they create is not true to fact. We believe that we are justified by the evidence in accepting them as biographies in this sense, that they are in the main a narrative of a life that was lived in the fashion described and of events that actually occurred.

EVERYMAN'S LIBRARY.

It is pleasant news for all lovers of good books that Messrs. Dent's magnificent enterprise in the publication of "Everyman's Library," which is creeping steadily up towards its destined thousand, has made larger premises necessary. Aldine House has been planned on a sumptuous scale. It will contain a Library Room, where the book-lover and the student may examine the firm's publications in comfort. We understand that Messrs.

* An Introduction to the Literature of the New Testament. By James Moffatt, D.D. London and Edinburgh: T. & T. Clark. 12s.

Dent wish it to be known that they will be greatly pleased if full use is made of this room as soon as the premises are open to the public. The fifty new volumes of "Everyman" which have been published this week have been chosen with the scholarly and discriminating taste, which has marked the whole series; and there is no sign of any abatement in the faith that there is a large public with a taste for the best books. History is represented by Mommsen's History of Rome and Freeman's Old English History for Children. In the literature of other countries we have a selection from Ibsen's Plays, Balzac's Country Doctor, Scheffel's Ekkehard—most popular of German romances—Tolstoy's War and Peace, and Dostoeffsky's Prison Life in Siberia. Bagehot's "Literary Studies" in 2 volumes with an introduction by George Sampson are a very welcome addition. They belong to the small body of criticism in English, which has enduring value.

In addition to the numerous translations, which are included in "Everyman," there is a companion series of French literary classics. Rabelais, Diderot, and Voltaire are among the names on the list, and they are sufficient to show that no attempt is made to cater for an ephemeral taste. In French as in English Messrs. Dent make a stout appeal to a crowd of persons poor in money but rich in mind. The cheerful discovery that such a crowd exists may be placed largely to their credit. It is a big thing to set against the depressing flood of poor novels and second-rate memoirs spiced with scandal. In spite of all, the good book still holds its own.

WE have received from the British and Foreign Bible Society the "Popular" report of their last year's work entitled "A Fountain Unsealed." It is clearly printed and well illustrated and gives interesting accounts of the Society's doings all over the world, both at home and at such opposite poles as Senegambia and Vladivostock. Nowhere have the translations into the vernacular of the Bible been more enthusiastically welcomed than in Albania. The Society has been instrumental in obtaining the re-opening of the printing press started by the Albanians in their efforts to establish a written language and literature. Thus the society is considered to be a factor in the patriotic awakening of the nation.

LITERARY NOTES.

Among the list of Public Introductory Lectures to the Courses of the new Session at University College, London, is one by Professor G. Dawes Hicks on "Bergson's Conception of Creative Evolution," on Friday, October 6, at 5 p.m. This lecture is designed to introduce a course of four public University lectures to be delivered by Prof. Henri Bergson, at University

College, on October 20, 21, 27, and 28, at 5 p.m.

* * *

WITH the issue for October the *Hibbert Journal* will enter upon its tenth year. The Decennial Number has been enlarged and will include the following among other important articles:—Creative Evolution and Philosophic Doubt, by the Right Hon. A. J. Balfour; Life and Consciousness, by Henri Bergson; The Christian Mystery, by Alfred Loisy; Greek and Christian Piety at the end of the Third Century, by Adolf Harnack; The Apocalyptic Element in the Gospels, by Canon Sanday; The Sikh Religion, by Dr. J. E. Carpenter; and A Psychologist among the Saints, by the Editor.

* * *

AN extraordinary indication of the growing popularity of the Nietzsche cult in England is given in the announcement by Mr. T. N. Foulis of the completion in eighteen volumes of the first authorised and complete English edition of Nietzsche's works. His last book, "Ecce Homo," is among the six volumes to be published this autumn. This work was withheld from publication in Germany for twenty years, owing to its strong anti-German attitude, and was the source of considerable excitement when it appeared.

* * *

MESSRS. WILLIAMS & NORGATE announce the publication this autumn of a new volume by the Rev. L. P. Jacks, "Among the Idolmakers." Like the "Mad Shepherds," by the same author, this book may be described as a volume of "Human Studies." These studies are in narrative form, and some of them are evidently based on the personal experience of the writer. As a whole, they constitute a pictorial comment on ideas and tendencies now active in the mind of the age, and it is easy to trace the connection in many of them with the philosophical views put forth by Mr. Jacks in the "Alchemy of Thought." The persons and incidents presented belong to a different sphere of life from that of the "Mad Shepherds," but the vein of mysticism and irony characteristic of the earlier volume will be found also in this.

* * *

MESSRS. WILLIAMS & NORGATE will publish early in October the third batch of ten volumes of their successful Home University Library. They will include, The Papacy and Modern Times, 1303-1870, by Dr. William Barry; History of our Times, 1885-1911, by G. P. Gooch; The Evolution of Industry, by Professor H. D. Macgregor; Psychical Research, by W. F. Barrett, F.R.S., and Elements of English Law, by Professor W. M. Geldart.

* * *

THE same publishers also announce two volumes in the Theological Translation Library, "The Truth of Religion," by Dr. Rudolf Eucken, translated by Dr. Tudor Jones; and the fourth volume of "Primitive Christianity," by the late Professor Otto Pfleiderer, translated by W. Montgomery. Among their other publications will be "The Religious Experi-

ence of St. Paul," by Prof. Percy Gardner; "Higher Aspects of Greek Religion," being Vol. I. of the new series of Hibbert Lectures, by Dr. L. R. Farnell; and "A Short Introduction to the Bible," by the Rev. G. T. Sadler.

* * *

THE Bishop of Ripon has been engaged upon a volume of reminiscences. It will be called "Some Pages of My Life," and will be published shortly by Messrs. Williams & Norgate.

* * *

THE Oxford University Press will publish shortly "Novum Testamentum Latine," a small edition of the Vulgate, with select apparatus criticus, based on the great edition by the late Bishop of Salisbury and Professor H. J. White, and prepared by the latter. Among their other autumn publications will be an important volume by Mr. O. M. Dalton on "Byzantine Art and Archaeology," and a book on "Christian Antiquities in the Nile Valley," by Mr. Somers Clarke.

* * *

A NEW shilling series of Cheap Classics is announced by Messrs. Cassell, entitled "Everybody's Books." Ten volumes will be published shortly, and will include some books which are no longer easily procured, such as Guizot's "History of Civilisation in Europe," and "The Life and Letters of Charles Lamb," by T. N. Talfourd.

* * *

THE Committee of the National Home Reading Union have issued their syllabus of Autumn courses of Reading. They cover a wide and varied list of subjects and include such subjects as "The Child and the Sunday School," "Founders of the Empire: New Zealand," "William Morris," "Tolstoy," "The Poor Law and some of its Problems," "Social Life in France," and "Scottish History." The secretary will be glad to give further information on application (enclosing reply postage), to The National Home Reading Union, 12, York-buildings, Adelphi, W.C.

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Mr. G. H. PUTNAM, writing in the *Publisher's Circular*, has given an interesting account of the Frankfort Book Fair, and the early organisation of the German book trade. "It was in connection with the Frankfort Book Fair," he says, "that the organisation of the book trade of Germany was brought about. The book trade association of Germany dates from 1503, and has been continued and developed without a break, during a period of more than four centuries, on practically the lines that were laid down in the preliminary organisation. The German book trade was the first in Europe to bring about an organisation of its business, and it is because this organisation is to-day more intelligent in plan and more effective in operation than that of any other country, that the production and distribution of books in Germany is carried on to the best advantage of all parties concerned."

* * *

THE Publishers' School at Leipzig is a striking example of the continuity of the

ancient organisation of the book trade. It has this year graduated 354 scholars. The course is an all-embracing one, and includes visits to paper and colour-print factories, newspaper and book printing rooms, binderies, &c. The Corporation of Berlin booksellers also arranged to have a summer course for booksellers in the commercial high school. It covered the publishing trade in all its aspects, and an average fee of five marks was charged.

PUBLICATIONS RECEIVED.

MESSRS. ALEXANDER MORING, LTD. :—
Between Two Worlds : A. E. Lloyd Mansel.
5s. net.

MESSRS. DENT & SONS :—Chefs-d'Œuvre de la Littérature Française. 1s. each. (1) Œuvres II. : Rabelais ; (2) Théâtre : Voltaire.

BRITISH & FOREIGN BIBLE SOCIETY :—A Fountain Unsealed.

MESSRS. HODDER & STOUGHTON :—Passing of the Idle Rich : Frederick Townsend Martin. 6s. net. The Church and the Divine Order : John Oman. 6s. net.

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FOR THE CHILDREN.

BY CHANCE.

ONE morning early this summer I was seated at my table writing when there was a flash across the open window immediately in front of my eyes, as though some bright yellow bird had flown swiftly by. I got up and went to the door, and there on the wood pile, just outside, sat a fine saffron canary. It seemed quite at ease, and took time to survey this new wide world of sunshine and liberty. The grass in the adjoining meadow had been cut the day before, and presently my visitor flew down on to the warm swathes to inspect them, and discover a seed or two. During the next hour or so it caught my eye from time to time, as it careered joyfully about the meadows, where there was as yet no haymaker to frighten it away, or perched on a top twig of the hedge where it shone like a topaz. That it enjoyed the adventure there could be no shadow of doubt, for though it and its ancestors for many generations past had been born and bred, as had I and my ancestors, in houses made with hands, my own delight on breaking bounds and roving free on down or heath told me pretty exactly to what tune the tiny heart was beating inside the little yellow jacket.

By the afternoon, however, Yellow Jacket had disappeared, and after him as night came on I shot a random arrow of pity, hoping he would find a safe and cosy retreat, hoping that the morrow would yield him captive in weakness to some gentle human hand, ere hunger had reduced

his strength beyond recall or the sparrows and finches had badgered the life out of the too conspicuous foreigner. Next day I happened to look in on my neighbour, Jane Martin, a bedridden cripple from her childhood for the last sixteen years. Before I reached the cottage gate I heard a bird singing lustily, and as I reached the open window of the invalid's downstair room, there within I saw a cage hanging with a fine canary singing solos to the poor girl in the corner. "Hallo, Jane," I exclaimed, "where did you get your canary?"

"It flew straight in at the window yesterday afternoon, and let mother catch it," she replied ; "and it's been singing to me ever since. Isn't it a beauty?"

"Well," I said, "what do you want me to read to you to-day?"

"The Good Samaritan," said she.

So I picked up her Bible and read, now the priest and the Levite had come and gone, and the Samaritan had alighted from his ass beside the wounded man. Jane then took up the parable herself and said, "And by chance a certain good Samaritan came in at the window, and let himself be caught and caged, and straightway hopped up on to the perch and has been singing ever since to helpless Jane Martin in her bed."

"Jane," I exclaimed, "he's an angel of joy sent straight to you from the heart of love." Such the little waif proved himself to be during the following weeks, when it was at length discovered to whom he belonged, and he was sent back with a message of gratitude.

But Yellow Jacket, or "The Good Samaritan," as we now called him, though gone from sight and hearing, was not lost to mind, and time and again Jane and I have talked that canary over from the tip of his beak to the end of his tail, and discussed how it came to pass that he should have escaped from his cage on a morning when she could have her window wide open, and, within an hour or two should have found his way into her particular room out of all the other rooms in the village.

You see there are two ways of looking at the event. Either the canary came by chance or it was sent by God or some good spirit who has the power to send birds as we can send letters by post to one another. Jane first thought it came in by chance, but when once her delight had been fairly roused by its carolling, she thought it must be a cherub sent by God. Yet she could not get rid of the notion that it came by chance. Both ways of explaining the coming lay before her, and first one then the other seemed true, and yet they could not both be true. So, instead of listening to the raptures of a bird, Jane now found herself wrestling with a very tough riddle which it had left her ; wrestling in her mind as she lay still during the long solitary hours of the day, and wrestling during the still longer and more solitary hours of the night. As a result of it all Jane has come to the conclusion that nothing really happens by chance, not even Good Samaritans or escaped canaries, only we cannot help thinking they do, but that really, God or somebody else makes everything happen, only very often we cannot see how.

Then, too, Jane thought what a great thing it would be if she were herself a canary and could fly in at a window to the comfort of other prisoners, adding with a laugh that if she had been a bird at all she would probably have been an owl, because of her large eyes and her wakefulness at night.

"In which case you would have had to eat mice, multitudes of them, whereas you know you are afraid of one if it runs across the room."

"No," said she, "I must be a canary next—somehow. I'm well schooled to the cage."

We agreed about one thing, which was this : that if, like Yellow Jacket, we are ever to become happy accidents in the lives of other people, we must be joy, beauty, goodness ourselves. Sparrow or screech-owl might have blundered in at a window, but what good if they had done so? Happy chances are of all things most exhilarating. Yet it is the happy and beautiful creatures only which by chance bring joy.

H. M. L.

THE SOCIAL MOVEMENT.

BISHOP GORE'S FAREWELL TO BIRMINGHAM.

In his farewell letter to the clergy and laity of Birmingham Dr. Gore has a striking passage on the need of social reform. With the modest estimate of his own achievement in arousing interest on social questions most people who know of his work will be in complete disagreement, as surely it is just in this direction that the influence of his strong personality has been most stimulating and valuable. "I feel that among the objects which I most seriously set before myself there is no one in which I have failed more signally than in stirring among Churchmen in general a sense of their duty to contribute to the social and industrial reconstruction of our nation. There is a profound sense of unrest and dissatisfaction among the workers. Recently society has been deeply alarmed at its symptoms. I cannot but believe that this profound discontent is justified, though some particular exhibitions of it are not. The longer I have lived in this great industrial centre the more I have felt that as Christians we are not justified in tolerating the conditions of life and labour under which a vast mass of our population is living. We have no right to say that these conditions are not remediable, and we have no right to expect that they will be remedied until Christian hearts and Christian heads energetically demand and insist that they shall be altered. Social science will help us to avoid mistakes, but only the real love of man can give the needed impulse to effective reform. The preventable lack of equipment for life among the young and later the insecurity of employment and inadequacy of remuneration and consequent destitution or semi-destitution among so many of our people, ought to

inspire in all Christians a profound and passionate determination to devote themselves to the reform of our industrial system."

WOMEN'S EMPLOYMENT BUREAUX.

OCCASIONALLY it is found by those interested in trying to obtain reliable statistics of unemployment, that for certain forms of employment there is a great demand but a poor supply, contrary to what is usually the case. An instance of this is to be found in the figures for women's employment bureaux, which are not connected with the Board of Trade Labour Exchanges, but which are reported upon in the Board of Trade Labour Gazette. During August 595 fresh applications (324 from domestic servants, &c.) for work were registered by 10 bureaux furnishing returns, and 514 situations were offered by employers; work was found for 113 persons, of whom 69 were domestic servants (including lady nurses, working housekeepers, and mothers' helps). Of the 113 situations found for applicants, 80 were of a more or less permanent character, while 33 were temporary only. The demand for cooks, parlourmaids, and children's nurses was in excess of the supply; the supply of ladies' maids was in excess of the demand.

A WELL-DESERVED HONOUR.

SIR G. R. ASKWITH, who has just had a knighthood conferred upon him, has had an extremely busy time during his tenure of office as Comptroller-General of the Commercial, Labour, and Statistical Departments of the Board of Trade. Throughout the greater portion of this period he has been engaged in composing a great number of industrial disputes. The remarkable success which has attended his efforts has been due to his unwearied patience and tact; to his singular faculty for seizing the essential points at issue, and for discerning points of contact between the contending parties, and to his unusual capacity for winning the confidence of both employers and employed. We could wish that all titles were earned by services so conspicuously useful to the community.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Johannesburg.—The Rev. George Coverdale Sharpe, minister of the Free Christian Church, Longsight, Manchester, has accepted a cordial invitation to take charge of the Unitarian movement at Johannesburg, which owes its origin to the pioneer work of the Rev. Ramsden Balmforth of Cape Town, and particularly to the missionary labours of the Rev. W. G. Tarrant, who spent several months in South Africa as the representative of the British and Foreign Unitarian Association. Mr. Sharpe hopes to sail for the Cape on Saturday, October 7.

He goes out to a most promising field for liberal religious work. The supporters of the new movement are full of enthusiasm, and they have responded most generously to the appeal made to them for financial aid.

The Unitarian Van Mission.—The Yorkshire Van has been working at Birstall and Morley. At the former place the meetings were held at the spot where the memorial to Dr. Priestley is to be erected, and were conducted by the Rev. W. Rosling. At Morley the Rev. W. Clark Lewis, who had had many very large meetings at Gainsborough during the last few weeks, was Missioner, and with him on different evenings were the Revs. W. R. Shanks and H. R. Tavener. The London Van followed up its success at Crouch End with another fine series of meetings at Wood Green. At the former place the Rev. Kenneth Bond had to return at mid-week, and his place was then taken by Mr. H. G. Chancellor, M.P., one evening, and the Rev. J. A. Pearson. Mr. Frank Talbot took the chair at one of the meetings, and Mr. Bertram Talbot presided other nights. At Wood Green the Rev. Joseph Wilson was responsible for the meetings, and he succeeded in obtaining the co-operation of several ministers, including the Revs. W. Copeland Bowie, W. D. Robson, D. Hoole, and Stanley James, the Congregationalist minister of Walthamstow. Mr. Carpenter was chairman. Next week meetings will be held at Walthamstow. Large meetings have been held at Tunstall. They were conducted by the Rev. E. Parkes, who presided at the subsequent meetings at Burslem, where the Van had one of the best weeks of the season. Here the missioner was the Rev. E. W. Sealey, whose work it is hoped will be of distinct benefit to the little church in the town. Dr. Griffiths last week held equally large meetings at Hanley, where the Rev. George Pegler presided.

Ambleside.—A series of Sunday morning services in the Old Chapel, near the Knoll, Ambleside, was brought to a close on September 17. The services have been conducted by the Revs. J. Channing Pollard, Charles Travers, Charles Peach, H. W. Hawkes, W. Whitaker, and D. Walmsley; and at a meeting held in the chapel after the closing service a vote of sincere thanks was passed to the preachers, and to the Rev. P. M. Higginson, who had granted the free use of the chapel for the services. A strong desire was expressed that services should again be held in the chapel next summer.

Eastern Union.—On Thursday, September 15, Mr. H. G. Chancellor, M.P., visited Ipswich to address a public meeting held in connection with the quarterly meeting of the Executive Committee of the Eastern Union of Unitarian and other Free Christian Churches. The Rev. A. Golland, M.A., presided. Mr. Chancellor, who spoke on the subject of "Unitarianism and Missionary Enterprise," referred to the fact that the face of the world was changing, remote parts were being brought near, the feeling of universal brotherhood was strengthening, the world was being saved

NATIONAL PEACE COUNCIL.

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The National Peace Council, or federation of twenty-five Peace and Arbitration Societies and of other organisations, e.g., the Brotherhoods' Council, the Ethical Union, &c., linked together for the purpose of jointly furthering the peace movement, invites the support of all those aiming at the establishment of International Peace.

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materially; world-wide famine, long continued and widespread pestilence were dangers of the past. The acquirement of knowledge, the facing of facts, the search for truth, the widening of freedom's bounds, were saving the world in material things; and in spiritual matters salvation must come along the same lines. The future was with those who believed in freedom, who had an ideal of the free reconciliation of the whole of the Father's family to Himself and to one another. Mr. A. M. Stevens (Norwich), Mr. George Ward (Bury St. Edmund's), and the Rev. A. Golland (Ipswich), spoke and voiced the hearty thanks of the meeting to Mr. Chancellor, who had to leave again for London the same night.

Ipswich.—In aid of the restoration fund of the Unitarian Chapel, a garden fête and sale of work was held on September 14 in the grounds of Mr. and Mrs. W. E. Watkins. Mr. H. G. Chancellor, M.P., opened the proceedings with an interesting address, and Messrs. G. J. Notcutt, F. Robinson, R. and A. J. Hamblin, Mr. Watkins, and the Rev. A. Golland also spoke briefly. There was a numerous attendance during the afternoon. Unfortunately the evening programme was seriously interfered with by heavy rains. The fête was, however, very successful and enjoyable, and the ladies of the Sewing Society, on whom fell most of the work of preparation, are to be congratulated on the result of their effort.

London: Islington.—A memorial service for Miss Preston, conducted by the Rev. Dr. Tudor Jones, and attended by a large congregation, was held at Unity Church last Sunday morning. In place of the anthem, "Crossing the Bar" was sung by Mr. F. Leyden Sargent. Dr. Tudor Jones gave an impressive address from the text, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord," in which he referred specially to Miss Preston's long connection with the congregation, her deep interest in denominational affairs, and her activity of mind which she preserved to the last.

London: Lewisham.—The Literary and Scientific Society in connection with the Unitarian Church Halls, Lewisham, has an unusually attractive syllabus for the coming season, including lectures on "George Eliot" by the Rev. W. W. C. Pope, "The Mohammedan Renaissance in India" by Sir Theodore Morison, "The Chinese Quietists and their Doctrines" by Mr. L. Cranmer Byng, and "How to Live on £1 a Week" by Mr. Pember Reeves.

London Lay Preachers' Union.—A meeting will be held at the Unitarian Church, Highgate, on Monday next, Sept. 25, at 7.30. Miss Francis will preach the sermon and Miss Fitzsimmons conduct the service. A conference will follow, and friends who are interested in the work of lay preachers are invited to be present.

Rotherham.—The quarterly meeting of the Sheffield and District Unitarian Sunday School Union was held at Rotherham on September 16, when Miss Ada Short gave a helpful address on the aim and purpose of Sunday-school teaching.

Torquay.—The movement for the erection of a new Unitarian Church is making good progress. The subscriptions collected locally and from friends at a distance amount to about £1,620, leaving a considerable sum still to be raised if the proposed scheme is to be carried out. The congregations of the Western Union are helping in a spirit of cordial co-operation to raise the necessary funds.

Harvest Festivals.—Harvest Festival services with good congregations are reported from Barnard Castle, Accrington, Banbury, Bedfield and Nottingham (Christ Church).

NOTES AND JOTTINGS.

THE LESSONS OF THE SUMMER.

The August of this year was the hottest month for forty years, August 9 the hottest day of which there is any record in England, and the whole summer has been the finest since 1868. This weather has put the suitability of our towns for the open air life to a considerable test, and perhaps London has come out of the ordeal most creditably. Many of us can remember a time when the parks were few, there were no bands, no public tennis courts, cricket grounds, or open places where it was possible to obtain food and drink under shady trees. Now almost every year new spaces are opened to the public. We have Kew and Kensington, Greenwich Park and Golders Hill, where we may take tea, and even in the Embankment Gardens, Charing-cross, it is possible to have a hot lunch every day and listen to the band every evening. The throngs to be found there prove its popularity.

* * *

But the magnificent summer has set us wondering whether we yet have used it to advantage, or whether we make the best possible use of our normal summers. Why have so many of our London squares been silent and deserted—wasted opportunities—barred to those who would gladly have rested or studied in the shade of the trees and free of entrance only to those who never use their privilege? Why have we no swimming baths on our river from Woolwich to Richmond? Why do people use even their own private gardens so little? The question of open air shops and restaurants is more difficult. This one brilliant summer is not sufficient inducement to undertake expensive alterations, especially in view of the prognostication that we are now to enter upon a cycle of wet years.

A NEW TYPE OF OXFORD STUDENT.

The Annual Gathering of the Workers' Educational Association in connection with the Oxford University Tutorial Classes seems to have been strikingly successful. The general public have heard too little of the efforts of the W.E.A. to have found it very interesting, but a recent issue of the *Westminster Gazette* contains a very delightful account by a Long Vacation Tutor of what he calls "wild weeks with the workers at Oxford," which heighten our appreciation of the Association. There have been some 200 workers at Oxford this summer—about 25 a week. Each student was supposed to spend three or four hours in the day with an appointed tutor. But it was a transformed Oxford the tutor found. The four hours often became seven, many students rose at five to prepare their work and sat up till twelve discussing the subjects of their study. They were keen at lecture and "neither drew nor dozed."

* * *

The Workers' Educational Association has proved there are many working people in town and country who are willing to spend their annual holiday as "poor scholars" at Oxford. Most of the

students pay for themselves out of their earnings, some are helped by local bodies, and some women from a fund established by University women for this purpose. The Board of Education has already recognised the school for grant-earning purposes. But the Committee realises the need for careful guidance of the development of this work. The writer of the article says: "It is necessary to confine the school to those who (unlike so large a proportion of the ordinary undergraduates) have *both the brains and the character* to pursue higher studies. . . . But as all the students are drawn from tutorial classes and must be personally reported on by their professors, this is not difficult. . . . Oxford in the past has too often given its denizens 'swelled head.' . . . But Oxford and culture at their best stand for service and humility, and in this experiment, as everyone who has witnessed it will admit, they are at their best."

* * *

A workman friend who took part in the school wrote afterwards to his tutor, "We all had a glorious time at Oxford. Our comrades are getting great thinkers. They are feeling that their knowledge must be used for the service of their fellows. One splendid thing you notice about the whole lot is the entire absence of bragging. They are getting a better education, but there is no swank attached to their wisdom. That I think you will admit is as it should be."

THE NATIONAL MOVEMENT IN ALBANIA.

Mr. H. N. Brailsford has an article on the "Albanians, Turks, and Russians" in this month's *Contemporary* which helps us to understand a little better the meaning of the Albanian insurrection, the intrigues, policies, and difficulties of the situation. He maintains "that the one essential fact about these northern Albanian clans is that they have remained exactly as they were when the Norman crusader landed on their coasts from Southern Italy and rode along the ruinous Roman road that still leads to Constantinople." They have the manners, customs, virtues and faults of the clan.

* * *

Mr. Brailsford, in describing the awakening patriotism of the people, points out that it is only in our own generation that the Albanians have begun to seek amid their tribal wars and local jealousies for a bond of union and found it in their language. The new spirit came with the cult of the Albanian language, which has transformed the whole mental outlook of the race. Among the real pioneers of the movement he mentions the colporteurs of the British and Foreign Bible Society. Unfortunately the Young Turks seem to have quite misunderstood the awakening of this national spirit and have followed a "steam roller" policy of repression.

* * *

We have just had an opportunity of reading the following letter from Miss Edith Durham from Scutari, where she is trying to organise help for the distressed Albanians: "I have been struggling with the problem of 2,000 houses to roof and £600 to do it with. Now the Macedonian

Relief Fund has allotted about as much more and sent out an agent, and we are pooling the money and have started ordering planks and felt. The Turkish Government (though a whole month has passed since the unfortunate refugees were driven back across the frontier by order of the Powers and forced against their will to accept the Turkish terms) has as yet not paid any of the money promised for rebuilding. So the bulk of the refugees are all out in the open between the roofless walls of their houses. The wet season will soon be on us and the misery will be very great. The military, who are leaving, have commandeered all the means of transport, so that the importing of building material will be all but impossible. Also we are in quarantine for cholera, so the Austrian cargo boats have ceased to call at our port. We have bought up all the planks in the town therefore—though this is dearer than importing, but we cannot afford to lose more time. The tarred felt we hope to get in by an Italian steamer. The rations of maize given out by the Government is small, irregularly given and bad quality. The whole situation is most difficult and painful. . . . I write with the hope that if the details are known more help will be forthcoming."

THE DEPTFORD CLINIC.

Miss Margaret Macmillan has contributed to the *Daily News* an account of the successful work of the last six months at the Deptford Clinic, which has only been open a year. The School Clinic treated over 3,000 children, some of these being attended to in the special Medical Clinic. Miss Macmillan gives particulars as to the diseases, staff, donations and grants and general costs. In March Mr. John Chichester Evelyn lent the Clinic a house to serve as hospital, with accommodation for a class room. The garden of this has been utilised as an open air sleeping camp. From ten to twelve children sleep here every night, and "It is possible to give each of the children something, if not all, of the care that a child of wealth can command in his night nursery. She can learn what it is to lie down in purity, in fresh air, and after having fulfilled the duties with regard to the care of the body which are incorporated in the religion of the Pentateuch." After going into the question of cost very carefully, Miss Macmillan says: "Nothing in the experience of the second half-year's working has done other than confirm us in the belief that a really sound medical service for schools can be organised at a reasonable and even a trifling cost."

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